Infant School Society Depository, 19 Cheapside London.

HOLEING A CANE-PIECE,

75-199a
Charles W. Traylen, RI #203
Jan. 75.

No. I.—HOLEING THE CANE-PIECE.

Here are a number of men and women, all busy in opening the ground for planting the Sugar-cane. The land you see has first of all been carefully cleared of weeds, and divided into plats about twenty acres square, with a road between them for the carts and people to pass. Every man and woman has a hoe, with which they make a deep hole, more than a yard square, in which the Sugar-cane is to be planted. They stand in a row, about four feet from each other, as they are good labourers, and can all do a hole in about the same time. But when there are idle or weakly people among them, they place two together at each hole, that they may not be behind-hand. Some of them, you see, have not been working so diligently as the rest. They lost half-an-hour in idle gossip this morning; and though they are now working very hard, I fear they will not be able to get up with the rest. It is a sad thing to waste time! Look at those good little boys who are trying to make themselves useful. They are putting sticks into the

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ground at a little distance from each other, that the Negroes may know how large the holes are to be. Do you see the long chain that is stretched across the field? It is laid there that the little children may put the sticks in a regular row into the ground, and not one here and another there, as some careless people do. The Driver, in his white dress, is telling the man to see that the children do their work properly, and the Manager and the Overseers come now and then to see that all goes on well.

Poor people, how hard they work, and how tired and warm they look! The sun is so hot, and the pretty cocoa-nut trees are too far off to shade them from the heat. But they do not seem to mind it, and all are cheerful and happy. The old man with the pail is giving the little boy and girl some nice sugar-water, which is very refreshing.

These people were once slaves, but now they are apprenticed to their master for six years, after which they will be free. All their little children who are not yet six years old, are free already. Then, too, they have an hour and a half more every day to work for themselves. So they feel very grateful to God, their King, and their country, and wish to show their love and thankfulness, by being better servants to God and their kind *Massa* than they were before. Besides, they remember that God has said in his Holy Word, "If any will not work, neither let him eat." They each want to do sixty holes before sunset, and they gladden their labour by repeating the texts which they have learnt at church, or at the Sunday and Night Schools.

Some of the holes, you see, are ready: how nice and even they look! They are made several inches deep, that the roots of the Sugar-cane may be kept moist, and that the rain-water may not run off so easily; for the young canes require much moisture to make them grow. Holeing the Cane-piece is very hard work, and in some places they plough the ground first, which makes the labour much lighter; but this cannot be done in steep or stony places. When all the Cane-holes are hoed, they are well manured with the trash with which the cattle-pen (which you see on the left) is always laid. It is carried by mules, or in carts, and if the Cane-piece is very steep, by Negroes, in wicker baskets, on their heads; and the pens are moved from place to place very often, to save the trouble of carrying the baskets a longer way than is necessary.

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PLANTING THE SUGAR-CANE,

75-1996
Charles W. Tompkins, 81 #203
Jan. 75.

No. II.—PLANTING THE SUGAR-CANE.

How fresh and green every thing looks after the heavy rains! We ought to be very thankful that the weather is not so dry as it was last season, when the Canes were planted. If it were we could not look for a good crop. But now every thing favours the work, and the Negroes seem very cheerful and full of hope. The Sugar-plant grows from small cuttings, such as you see the girl carrying on her head. They are about eight inches long, and were cut from the tops of the Sugar-canes, at the time when the crop was gathered in. More than half a yard was first taken off, as fodder for the cattle, after which these were put into water for a whole day, because this makes the young plant bud sooner. They were then covered with the dried leaves of the plant which you know we call Trash, and watered three or four times a-day, to preserve them. The young Negroes lay two or three of these cuttings into each hollow square, and the men and women you see are digging trenches, in which they lay them down flat, and then

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Charles W. Troyer, 81 #203.
Jan. 75.

close the earth over them. Each of these cuttings has generally five or six eyes or germs, from which the young Canes will sprout in twelve or fourteen days. The Cane-piece, which now looks so brown, will soon be green and beautiful. When the sprouts are about half-a-yard high, the children will come with their hoes to weed them; and I hope you will take care not to tread down the sprouts with your little feet.

When the Canes have been well weeded, the roots are covered with a little mould, taken from the banks of the Cane-holes, which is done with the hand. The Cane grows in joints, each of which throws out two long leaves with sharp edges. They are called Trash, and soon become dry, when they must be stripped off, that the Cane may ripen better. It is very easy work, but the Trash is so brittle that it flies about like thistle down. The Trash is then laid along the ground, that the heat of the sun may not dry up the earth. In four or five months more mould from the banks is spread over the roots, the ground is cross-hoed, and made quite flat, and all the little shoots which have sprung up after the Canes were first weeded, are carefully taken away. The Canes will then soon become as thick as a man's arm, and some of them will grow twice as high as the tallest negro. These Canes will be called *Plant Canes*, because they have sprung from the plant. But when these Canes have been cut, other Canes will spring the next year from the same roots. These Canes are called *first Ratoons*, and the Canes which spring from the roots or stoles of the *first Ratoons* are called *second Ratoons*, and so on. After the third crop, it is generally necessary to begin hoeing and planting again. The best time for planting is from August to the end of November, or the beginning of December, as the Canes will then be fit for cutting by the next January twelvemonth. On some estates the whole process of growing and making Sugar is in operation at the same time, and continued throughout the whole year.

Planting the Cane requires much attention, and though the Drivers are very trustworthy men, the Manager, you see, is coming on horseback by the side of the Cane-mill, to see that the work is not carelessly done.

I hope you always try to do everything properly, and whether you are set to lay the cuttings in the Cane-holes, to pick grass for the cattle, or to mend a hole in your clothes, you should always try to do it in the best manner; for remember, whatever is worth doing at all, is worth doing well.

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CUTTING THE SUGAR-CANE,

75-199c
Charles W. Tingley Co. #1 no. 203
Jan. 1975

No. III.—CUTTING THE CANES.

See how fine and tall the Canes have grown! They have sprung from the small cuttings which the Negroes planted in the hollow squares about a year ago. The great God, who created heaven and earth, and every living thing, made the small cuttings take root, and shoot up so wonderfully.

When the people want to know whether the Canes are ripe, they take a knife and cut one of them. If it feels pretty firm, and the juice is sticky and hardens, they know that the crop is fit for harvest. This is always a merry time among the Negroes. All the men and women of the superior gang take their cutting-bills, and place themselves in a row, as when holeing the Cane-piece. They begin by cutting off the green tops, together with the last two joints of the Cane, which is put carefully aside, and kept for planting. They then cut down the remainder of the Canes into junks, or pieces of about three feet long, and at the same time carefully strip off the Trash. They do not throw it on the

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Charles W. Tingley, SI #203
Jan. 75

ground with the junks, for this would make sad confusion; but they hand it to one another, and lay it in heaps at convenient distances. It makes very good firing, and is afterwards gathered up by children and carried to the Trash-house, where it is kept as fuel for the boiling and curing houses. Look at that fine Cane in front, how large and full of rich juice it is! The lower part contains the most and the best juice; so the Negroes cut it close to the stole or root. This also makes the Ratoons thrive better. The Ratoons, you remember, are the suckers that spring up after the Canes have been cut. Some of you, I dare say, know how nice the Cane juice is. It is very wholesome and nourishing, both for men and cattle. The Negroes often cut a joint while they are at work, and suck the juice. There is no harm in this; but some steal the Canes to feed their pigs and poultry, or they sell them to huxters. Now, though their *Massas* may never know of it, God sees all that they do, and will certainly punish their sin. He has said, "Thou shalt not steal;" and if you steal, or cheat your neighbour, you will not be the richer for it, and you will make God very angry with you.

Do you see the old woman and the little Negroes tying the junks into bundles? The little girl wishes to help them, so her mother is shewing her how to do it. Good little Bella! I wish you were all as diligent at your book and work as she is, and then you would be as happy as Bella, and every body would love you as they do her. Some of the bundles are quite ready, and Mat is putting them into the carts which are to carry them to the Cane-mill, where they will be ground, because the juice will be spoiled if it is not boiled within 24 hours after the Canes are cut. Cutting the Canes is always a time of great rejoicing among the Negroes; and when they have cut the last Cane, they will all go together to their *Massa's* house, singing and dancing with great glee; but they do not spend the night in drinking, as some thoughtless, idle labourers still do. These are all good people; they love their *Massa*, who has had them taught to read and love God's holy Word. They are very thankful to God, that He has blessed their dear *Massa*. He has come on horseback to see how his Negroes get on. How kindly he seems to speak to poor Cadjoe, whose eyes sparkle with joy. But though Cadjoe is no longer a slave, he does not forget that he is a servant. He remembers that God has said, "Servants, be subject to your masters in all things."

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Charles W. Troyer, 81H207
Jan 75

No. 1

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A MILL YARD,

No. IV.—THE CANE MILL.

What a pretty picture this is! The tall round building with the four arms, or sails as they are called, is the Mill where the Sugar-canes are ground. Next to it is the boiling-house, where the juice of the Canes is boiled and made into nice Sugar. Close behind it is the still where the molasses is made into rum. At the large door in the Mill, do you see the two round tubes or cylinders? There are three of these, and they all stand upright; but we can see only two of them. How clean and bright they look! They have been well scoured, and this must be done every morning and evening while the Mill is used, or the Sugar will be spoiled. The man who has the care of the Mill is very cleanly, and always sees that the work is not done in a careless, half-and-half sort of manner. Every time that the Mill is stopped he sees that the cylinders, and all the vessels through which the juice has to run, are sprinkled with lime-water. How much I wish you would all learn to be as cleanly and tidy as he is, and never leave

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your cooking vessels and calabashes unwashen till you want to use them. You cannot think how much better your work would be done, and how much more happy and comfortable you would feel.

The women and girls are taking off the green Cane-tops with which the junks are tied together, because the cattle are very fond of them; they then carry the junks on their heads to the Mill-door, where they lay them on the table in front of the cylinders. The Negro you see has put one bundle between the two cylinders, and when this is quite in, he will put another, and another bundle in, till they have all been ground. These cylinders turn round and round, and squeeze the juice out of the Canes. When the wind is high, the sails of the Mill go round very quickly, and these make the cylinder go round as fast. In some places the Mill is worked round by oxen, and in others by water, which is the best of all; but there is no river near this estate, and so they use a Windmill. When the Canes have been squeezed between the first and second cylinders, they will pass round the second, and be again pressed between that and the third cylinder. The juice then runs through several vessels, in which it is strained; after this it passes through a leaden pipe into the boiling-house. Here the juice is boiled, and in the next lesson I will tell you how Sugar is made. When the Canes have been passed through the cylinders, the rind slides down a slanting piece of wood through a hole in the Mill-wall, on the left side, where you see the women and old Negroes with their wooden frames. On these they lay the Cane-rind, or *Magoss*, as it is called, which they carry away on their heads to the *Magoss*-house. This is a large open place, with a strong roof, supported by thick wooden posts. Here they spread it out on the ground, and after it has been turned several times in the sun, and is quite dry, it is used for fuel.

You cannot see this building; it is a little way off, behind the cocoa-nut trees. The *Magoss* catches fire so soon, that *Massa* is too wise to build it very near the boiling-house. It would be dangerous, and a great loss, if the Sugar were to take fire. Therefore when you are sent to fetch *Magoss* for the boiling-house or the still, do not go near it with a lighted candle, or take it too close to the mouth of the furnace, lest a spark should fall on it. Never make a fire near *Magoss* heaps, and sit down to roast your yams or plantain. Be very careful, and then people will never be afraid to trust you.

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Charles W. Traylor, 8/1/70

Infant School Society Depository 19, Cheapside, London

INTERIOR OF A BOILING HOUSE,

No. V.—THE BOILING HOUSE.

We are now in the inside of the Boiling-house, which we saw close to the Cane-mill in the last lesson. On the left side is a row of coppers, in which they are boiling the Cane-juice. On the opposite side are six large wooden trays, called coolers, which are half filled with Sugar. What a fine bright colour it has! But you will like to know how the Cane-juice has become Sugar, so I will tell you. Do you see the large copper in the middle, with a set of five small ones on each side? Well, into this huge vessel the Cane-juice enters through the pipe from the mill, as I told you before. One of the head boiler-men first mixes some lime with the juice to make it pure, and when it begins to simmer, all the little pieces of Cane-rind and the oily and gummy matter of the Canes rise to the top in a thick scum. He then opens the cock of this great copper, and lets the clean juice run into the next copper, where it becomes clearer. It is well skimmed, and then ladled into the second, and third, and fourth, and lastly,

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Charles W. Taylor, Riff203
Jan. 75

into the fifth copper, which is the smallest of all, and is called the Striking Teache. Every time the juice is ladled into a fresh copper it is made hotter, and becomes thicker and less in quantity. The richer the Cane-juice is, the less it requires to be boiled, especially if the season be dry. As soon as the head boiler-man thinks that the sling is sufficiently done, the fire is instantly put out, and the sling left to harden. It has now been standing about an hour, so the man in front, with his large ladle, is pouring the sling into the wooden channel through which it runs into the cooler on the opposite side. Here it will be left till to-morrow morning, when the Negroes come with their pails, and if the Sugar is quite dry, they carry it to the curing-house, where it is put into hogsheads with holes at the bottom, to let the molasses run out, and in about four or five weeks the holes are filled up, and the Sugar is ready to be shipped.

Crop season, you know, is a very happy time among the Negroes. They have more to do, but as they are divided into spells, those who have to work later to-night, do not work extra hours again for some days, but the whole gang takes it in turn. The head boiler-men ought to be very attentive and industrious, for if they let the Sugar boil too much or too little, or put too large a quantity of lime into the juice, the Sugar will not be good. Their wives and children always carry them their meals to the boiling-house. As soon as the field and mill gang have finished their work, many of them come to the boiling-house to drink hot and cold liquor. Some are so impatient, that instead of waiting till they can be helped, they each dip their calabash into the juice, or take up some of the pan-sugar in their hands. Others take possession of the fires to roast their plantains, yams, and salt fish, and amuse themselves in talking and laughing. They forget that there is a time and place for all things. It is a great hindrance to the boiler-men to have so many people about them. They cannot make such good Sugar in the midst of all this confusion, nor scour the coppers as they ought. Besides, when people have done their work, they should go home and enjoy a quiet, cheerful supper with their own family. The field and mill people have never to work so late as the boiler-men, so that they might always do something for themselves after they get home. Thus, too, many a quarrel would be avoided, for laughing and joking often ends in crying and disputing.

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SHIPPING SUGAR

No. VI.—SHIPPING THE SUGAR.

Push away, good men! push away! or that nice wave will roll away before you can get the hogshead into the boat, and then you will have a great deal more trouble, and perhaps send the hogshead with all the Sugar into the water. But mind you don't upset the boat in your hurry, by rolling the great hogshead aslant over the skids. I fancy Joe and Cassius, who are holding it so steadily, would not much like to have a ducking. Do you know what they are going to do with all those casks? They are going to take them to the two droghers which you see a little way off. They look very small vessels, but each of them can carry more than 30 of these hogsheads. The sailors are hauling up one of them which is alongside of the first drogher. In some places, where the water is deep enough for ships to come close in shore, they have wharfs, and put the hogsheads at once on board, which is of course much safer. Each of these hogsheads holds about 17 hundred-weight of Sugar. Some of them have been brought in carts drawn by

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Jan. 75

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mules from an estate a little way behind that shingle-roofed storehouse, with the cocoa-nut and other beautiful trees. Those that are coming the other way are from the curing-house on the top of the hill.

The droghers will take these hogsheads to a larger ship, and if the wind continues blowing from the land, as the smoke from the boiling-house tells us it now does, the Sugar will perhaps get to England in four or five weeks. The English people are almost as fond of Sugar as the Negroes, and they send them many good things in return. All the nice cool calicoes, and jeans, and osnaburghs, and the warm baize and blankets, that are so comfortable in the wet season, come from dear England. And the more Sugar the Negroes make for their *Massas*, the more of these good things will they have in return. But if they are idle, and choose to do their own work during crop season, instead of getting a holiday when they can more easily be spared, they will be the worse off for it in the end. In England there are no slaves, but every one must work, or he and his wife and children must starve, and go in rags. Time is very precious, and if you lose one half-hour, you can never call it back again. Remember that God will call you to account at the last day for all the time which you now waste in loitering and playing about. If you are diligent, you will get your work done in half the time that idlers and skulkers do, and this will give you some hours every day to go to school. Then, too, the people in England are kind in sending out Missionaries and Schoolmasters, to teach the Negroes.

There are many free schools near this pretty picture. Perhaps some of you can tell me what place it is? It is Willoughby Bay, in Antigua. There are many happy people at Willoughby Bay, for there hundreds of little children like you go every day to the Infant or Noon Schools. Then, too, there are several churches and chapels, and kind clergymen and teachers; and many Noon and Night Schools, so that all who like, may learn to read their Bible, and know what God has done for them. I hope you are very grateful to God, who has put it into the heart of the King and the good people of England to think about the salvation of the Negroes, and that you try to show your gratitude by being industrious and obedient, and strive to serve and please God in all things.

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